

THE
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MEMOIR OF HANNAH RIPLEY,
A Member of a Sabbath-school in Boston.

The character of the following memoir is thus given, in a letter from a clergyman of the Baptist church.

"This little memoir has recently been written by two young men, who are teachers in my Sabbath-school. I believe that the statement made by them is correct. I visited Hannah several times during her sickness, and am persuaded she was a child of God. She was an only daughter; and her mother is a pious member of my church. The writers are minors, of worthy character—one of them a professor. The publication of the memoir may be an encouragement to them and others to do good.

"I am, respectfully, &c.

"C. P. GROSVENOR.

"Boston, Nov. 13, 1829."

There is a melancholy satisfaction in cherishing the memory of friends who have gone to the world of spirits; and who gave evidence that they were the followers of Christ. For if they were his followers, they have gone to dwell with him in happiness which will

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never end; and we know, that if we are prepared to dwell in heaven, we shall meet them there, where sickness and sorrow cannot come; where the Saviour reigns in glory; and where we may join with saints and angels, in praising him for ever.

We are about to give an account of one, who was cut down in the bright morning of her days, but died in the full hope of a blessed immortality, and who, we believe, is now with the redeemed in heaven.

Hannah Ripley was born in Boston, on the 8th of May, 1818. Her father died while she was so young, as scarcely to know the value of a father; but she was blessed with a good mother, who cared for her soul as well as for her body, and who early implanted in her mind the seeds of religion. At about four years of age, she became connected with the First Baptist Sabbath-School, in Boston; which she ever afterwards regularly attended, till the commencement of her last sickness. In this school she was always remarked for her serious manners, her punctuality, and her strict attention to what her teachers told her; and for these things she was greatly beloved by them, and by her school-mates, before whom she set a bright example, well worthy of their imitation. Not a single instance is recollected of her absence from the

school, during the whole time she was attached to it, unless in case of sickness. At one time, when her teacher asked the members of her class, if they wished to have her pray for them—Hannah, alone, answered in the affirmative, and knelt in prayer with her teacher, while the rest remained standing.

She was very fond of reading, and would frequently take her Sunday-school book, and shut herself up in a room alone, to read it, for hours together. She also delighted much in reading and studying that best of books, the Bible. She was presented with one, by a friend, several months before her death. One evening, about two months before she died, as she was sitting with one of her brothers, reading in her Bible, she said to him, "Robert, this is *my* Bible, and I am going to write something in it." She then wrote on a blank leaf, the following:

"Holy Bible, book divine!
Precious treasure, thou art mine!"

At the beginning of the present year, she made a little book, in which she said she intended to write all the texts of the sermons she should hear preached, till the next January. She little thought they would be so few; and that in less than four months she should be numbered with the dead. But so it was.

She began to complain of sickness on the 4th of March, 1829; but was not confined to the house till the 6th. Her disorder was a consumption, attended by a distressing cough, and the raising of blood. The progress of the disease was very painful, yet she bore it with a degree of fortitude, and resignation to the will of God, uncommon in one so young. Her situation was not considered dangerous, till within three or four weeks previous to her death. Very frequently, during her illness, she spoke of her *Sabbath-school* with pleasure, and wished to be able again to attend it. But He "who seeth not as man seeth," saw fit to remove her to a place of higher enjoyment than can be found in this world—even to a place at his right hand in heaven.

One morning, about three weeks before she died, her mother said to her, "Hannah, you appear to be very

sick." She replied, "I know I am." "Do you think you would be willing to die, if it is the will of God?" "I had rather get well; but I will trust my heavenly Father, for he knows what is best for me." She then spoke of the privileges she had enjoyed of attending the Sabbath-school, and said they had been made a great blessing to her. She also mentioned one or two others in her class, and said, "Miss H. (her teacher) has talked to me a great deal about religion, and so she has to the others; but all of them have not good mothers to teach them at home, as I have. If those shoes were mine, (pointing to a pair of shoes that had been given to one of her school-mates, to wear to the Sabbath-school, and which hung in sight,) and I was as well as A——, I would not let them hang there so long, without being used; but her mother does not care any thing about religion, nor the Sabbath-school."

Her mind appeared to be employed in thinking about her Sabbath-school and her teacher, a great portion of the time; and her conduct and conversation showed, that they had indeed been to her the greatest of blessings; that they had been instrumental in directing her mind to think of him who died for her, as well as for others, and in enabling her to put her trust in him, when He alone could help her, *on her dying bed*.

She always expressed the greatest thankfulness for any attention that was shown her, and said that, though she could not repay her friends for their kindness, God would reward them. For the last three weeks, she was sensible that her end was approaching, and once said, "I have been sick so long, I know I shall not get well."

The Wednesday before she died, she expressed some fear of death because of her sin. The next day, a friend asked her if she was willing to die, and she replied, "Yes." She was asked why, and she expressed the hope that Christ had forgiven her sins. She said she had prayed to God, and he had heard her, and forgiven her. This was the last day that she had her reason, and she afterwards said very little. On Saturday, her

teacher called to see her, and when she asked if she knew her, Hannah looked at her as though she did know her, and wished to speak to her, but she could not. On Sunday, when her mother was out of the room, she inquired for her—"Where's mother?" Her mother was immediately called, but the wild and vacant stare of her countenance, showed that she did not recognise her. These were the last words she was heard to speak. After that, she lay apparently insensible, till the next afternoon, about four o'clock, when her spirit returned to God who gave it. She died on the 27th of April, 1829, aged ten years and eleven months.

But though dead, *Hannah* yet speaks. Her school-mates cannot soon forget the example she set before them, nor the many pleasant seasons they have spent with her, in the Sabbath-school. *Then*, she bid as fair to live many years, as any of them: *now*, she is gone, and the places that knew her, will know her no more. To her companions, she speaks in terms mild, affectionate, and solemn—"You, too, must die; perhaps it may be soon: oh, prepare to meet your God!"

To all Sabbath-school children, her example speaks—"Ye children, hear instruction, and be wise.' Every week you can receive the instructions of your teachers; attend to them; seek the blessing of God on their faithful endeavours to benefit you. 'Remember now thy Creator in the days of thy youth,' that if you should, like me, die while you are young, HE may remember you in mercy."

To every one who may read this imperfect account of her, does not her early removal say, "'Be ye also ready; for in such an hour as ye think not, the Son of man cometh!' O seek the Lord *now*, while he may be found, that when your Lord comes, you may be found watching, and ready to meet him with joy."

Sabbath-school teachers may find, in the foregoing account, much encouragement to be faithful and persevering. *Hannah* loved her Sabbath-school, and was attentive to the instructions of her teacher. Here she learned the way to heaven, and begun to walk in it; and her teacher

had the satisfaction of seeing her, on her dying bed, trusting in that God of whom she had told her, and to whom she had been instrumental in turning her. What greater encouragement could a teacher desire, than to see such fruits as these attend her labours? We have but to do our duty faithfully, and our labours will be abundantly rewarded.

Finally, we would say to all, who, when their appointed time shall come, would wish to die like *Hannah*—"Fear God, and keep his commandments, for this is the whole duty of man." She loved to read in the Bible, for she believed it to be the word of God; and in it, she read that all are sinners by nature; but Christ died for us all, that whosoever believeth in him, might not perish, but have everlasting life. Love this blessed book; love its Author; repent of sin, and believe in the Lord Jesus Christ,—and be assured that death will not come as a king of terrors to you, but as a strong deliverer, to release you from this body of sin, and to conduct you safely home to heaven.

A WORD FITLY SPOKEN.

There is, in the city of *Philadelphia*, an asylum for children, who are presented to the guardians or overseers of the poor, as objects of public charity. Without stopping to admire and approve the humane and wise provision which keeps them from much evil example and influence, and gives them that instruction which is profitable for all things, even in this world,—our present object is, to state a case of much interest, which recently occurred.

Early on a Sabbath afternoon during the summer, the matron of this asylum was pained to find a company of eighteen men, (rope-makers,) at a game of ball, in an enclosure near the building, and in view of the children. Knowing the power of such

an example, she went to them—requested them to desist a moment, till they should hear what she had to say. She then told them, in substance, that she was shocked to see them so openly and fearlessly transgressing the law of God; “and if I, a poor sinful creature, am shocked at the openness and enormity of your sin, how must it appear to God himself, who is so holy that no flesh living shall be justified in his presence?” She then informed them that she was the matron of the asylum; that she was endeavouring to train up these poor and friendless children in the fear of God, and in obedience to his holy law; and that such an example as was thus placed before them, would counteract the influence of her instructions and labours. She then civilly requested them to leave their sport for a while, and go with her to the asylum, assuring them that what they would see, would be new to them, and perhaps interesting. After a short consultation, they determined to follow her; and leaving their hats and coats behind, they all followed her to the house. The family and children were surprised to see such a procession following the matron into the house and through the hall; but they were soon told that these were persons who had come to visit them, and see how they kept the Sabbath. Being seated upon benches provided for visitors, in the school-room, the matron told the children to sing one of their hymns; and, without any intimation of its appropriateness, they immediately sung the hymn—

This day belongs to God alone,
He chooses Sunday for his own;
And we must neither work nor play
Upon God's holy Sabbath day.

“Tis well to have one day in seven,
That we may learn the way to heaven;
Or else we never should have thought
About religion as we ought.

And every Sabbath should be past
As if we knew it were our last;
For what would dying people give,
To have one Sabbath more to live?

While this hymn was sung by upwards of one hundred children, (some of them so young as to be scarcely able to speak the words plain,) the tears were seen to roll from the eyes of the reproved visitors, who sat in perfect silence during the service. Several hymns and answers from the catechism, were recited, and verses of Scripture repeated, till dinner was ready. The matron asked the visitors to go into the dining hall, and see the children come to the table and take their dinner. A clean white cloth was spread, on which was placed a sufficient quantity of bread and molasses. After a blessing had been asked by the matron, in which the children audibly joined—she stated to the visitors, that on any other day of the week, the children had various fare, and the table was furnished with plates, &c. as in any other family; but *on the Sabbath*, she felt it a duty to avoid all unnecessary labour. She therefore had the bread provided, and the molasses drawn in proper quantity, on the evening before; and no noise or labour was necessary in providing food, furnishing the table, nor in clearing off, washing, and putting up the furniture. Thus she hoped to impress on the children's hearts, the spirit of the hymn they had sung, as well as its letter on their memory.

After dinner, and thanks returned, the children with great quietness went out into the yard which surrounds the building. The matron

then cautioned them as to their conduct—"You know, children," said she, "that this is God's holy Sabbath. If you take up a plaything, or touch one, you sin. You must not work nor play, lest you offend God, who has commanded you, and me, and all of us, to REMEMBER THE SABBATH DAY TO KEEP IT HOLY." She gave them this solemn admonition in language the most simple and affectionate, and to the wonder of her silent and intent visitors. The children went out in a very orderly manner; the matron then turned to her adult class, that had so unexpectedly come under her care. She told them she was sincerely obliged to them for their civility; that they had seen something of the course of proceeding in that house, and she hoped they had been interested; that she should be happy to see them there at any time, but especially upon the *Sabbath*—when they would always see the same, or similar efforts made to train up children in the knowledge and fear of God, and in obedience to his holy law. They returned to the field, took their hats and coats in the most orderly manner, and returned home.

The next Sabbath, *every one of the eighteen persons* came to the asylum, decently dressed, and with a becoming deportment, and witnessed the whole course of exercises. One of them was considerably advanced, (supposed 45 or 55 years old,) and the youngest was about 17; and many of them paid a *third* visit! So effectually did the serious, affectionate, and judicious conduct of this matron, secure the respect and confidence of this company of transgressors.

These circumstances coming indirectly and imperfectly to our know-

ledge, seemed to deserve investigation. We accordingly visited the place. Here we found the worthy matron in the discharge of her accustomed duties; and while we had the satisfaction to learn that the facts we have stated were strictly true, we had an opportunity to witness the order and propriety of which we had heard. It was indeed a wise and humane measure, to gather these friendless outcasts (the sons and daughters of poverty and wo) into one common family, apart from the evil example and corrupting influence of the shameless and hardened. And when we heard from that assembly of one hundred and twenty little children, whose fathers and mothers had forsaken them—the voice of prayer, and the hymn of praise; and witnessed their orderly conduct; and saw the evidence on every side, that they were trained up in the fear of God, and in a regard to his commandments,—we left the house with a deeper sense of the value of that gospel, to whose influence we are indebted for such an institution. And who does more to destroy the influence, and subvert the institutions of the gospel, than the **SABBATH-BREAKER?**

THE EXPLANATORY METHOD OF INSTRUCTION.

We do long for the time when *Sunday-school teachers*, and others who have the care of children, (and especially those to whom is committed their religious training,) will study the *art of teaching*. We shall endeavour to make the facts, theories, and illustrations, connected with this point, at least as prominent as any other class of subjects that may properly occupy our pages; and in the

present number, we give our readers some of the views of *John Wood, Esq.* contained in his account of the Edinburgh Sessional School.

In treating of the *explanatory method of instruction*, the author observes that—

"Its object is threefold: first—To render more easy and pleasing the acquisition of the mechanical art of reading; secondly—To turn to advantage the particular instruction contained in every individual passage which is read; and, above all, thirdly—To give the pupil, by means of a minute analysis of each passage, a general command of his own language.

"It is of great importance to the proper understanding of the method, that *all* these objects should be kept distinctly in view. With regard to the *first*, no one, who has not witnessed the scheme in operation, can well imagine the animation and energy which it inspires. It is the constant remark of almost every stranger who visits the Sessional School, that its pupils have not at all the ordinary appearance of school-boys doomed to an unwilling task, but rather the happy faces of children at their sports. This distinction is chiefly to be attributed to that part of the system, of which we are here treating; by which, in place of harassing the pupil with a mere mechanical routine of sounds and technicalities, his attention is excited, his curiosity is gratified, and his fancy is amused.

"In the *second* place, when proper books are put into the hands of scholars, every article which they read, may be made the means, not only of forming in their youthful minds the invaluable habit of attention, but also of communicating to them, along with a facility in the art of reading, much information, which is both adapted to their present age, and may be of use to them for the rest of their lives. How different is the result, where the mechanical art is made the exclusive object of the master's and the pupil's attention? How many fine passages have been read in the most pompous manner, without rousing a single sen-

timent in the mind of the performer! How many, in which they have left behind them only the most erroneous and absurd impressions and associations? Of such associations, the following, furnished by a gentleman of our acquaintance, will, we believe, be recognised by most of our readers, as too true a picture of what, from a similar cause, has not unfrequently occurred to themselves. He had been accustomed, like most school-boys, to read, and probably to repeat, without the slightest attention to the sense, Gray's Elegy, not uncommonly known in school by the name of "The curfew tolls." What either "curfew" or "tolls" meant, he, according to custom, knew nothing. He always thought, however, of *toll-bars*, and wondered what sort of *tolls* were *curfew-tolls*; but he durst not, of course, put any *idle* question on such a subject to the master. The original impression, as might be expected, remained, and to the present hour continues to haunt him, whenever this well known poem comes in his mind."

We recollect a similar case, which occurred under our own observation. Having occasion, some years since, in the discharge of official duty, to visit a common school in a country town—a very intelligent boy, 12 or 14 years of age, read, very distinctly and pompously, an extract from *Milton's Paradise Lost*.—How such extracts, from such a work, find their way into a common reading book for children, we will not stop to inquire. The subject of the extract was the fitness of God's works to the end designed; and one of the exclamations which occurred, if our memory serves us, was this—"How fit!" The instant he had done reading, we asked the boy to close his book, and give some account of what he had read.—"Who have you been reading about?" Ans. "Adam and Eve." "Very well,

what have you been reading about them?" Ans. "How they fit!" The teacher seemed to be at a loss, what there was wrong in the case!

In the department of which we are now treating, the instructor, whether in the Bible or in a common school-book,

"Will not consider it enough, that the child may have, from the context or otherwise, formed a general notion of the meaning of a whole passage, but will also, with a view to future exigencies, direct his attention to the full force and signification of the particular terms employed, and likewise, in some cases at least, to their roots, derivatives, and compounds. Thus, for example, if in any lesson the scholar reads of one having 'done an unprecedented act,' it might be quite sufficient for understanding the meaning of that single passage, to tell him that, 'no other person had ever done the like;' but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word *unprecedented*, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the threefold composition of this word, the *un*, the *pre*, and the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you (or, if necessary, point out to him) any other words, in which it has this signification of *not*, (such as *uncommon*, *uncivil*.) Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples, (such as *previous*, *premature*.) Then examine in like manner the meaning of the syllable *cede*, and demand the signification of its various compounds *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner acquire not only a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This too he will do far more

pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. The latter practice, wherever it is introduced, is, we know, regarded by the children as an irksome drudgery; the former on the contrary is an amusement. The former makes a strong and lasting impression upon the mind; under the latter, the information wished to be communicated is too often learned merely as the task of the day, and obliterated by that of the next. It is very true, that it would not be possible to go over every word of a lesson with the same minuteness, as that we have now instanced. A single sentence well done, may prove of the greatest service to the scholar in his future studies.

"The humbler classes of society, in every sermon which they hear—in every book which they read, however simple, and written peculiarly for their own use,—nay, in the Bible itself,—meet with a multitude of words and expressions, even of frequent occurrence, which, from want of such a key, not only lose great part of their force, but are utterly unintelligible, and are often grossly misunderstood. We would, ourselves, have been in a great measure ignorant of the full extent of the disadvantage, under which such persons labour in this respect, but for the representations of the lads in our evening school, many of whom were possessed of no ordinary abilities, and had received all the education formerly bestowed on persons in that rank of life. We were much struck, too, with a conversation which we had on this subject, on occasion of a recent visit to a seminary in Newhaven.* We there met with a fisherman, the parent of one of the pupils, well known in the village as one of the most respectable, intelligent, and well educated of the class. He evidently took a deep interest in our proceedings, and, while we were in the act of examining the children

* Newhaven is a fishing village in the neighbourhood of Leith, Scotland.

on the meaning of what they had read, he at length broke out in nearly the following manner: ‘Eh, sir, you’ll not know how little of this I understand, and how much I miss it: I learned to read like my neighbours, but I never learned the meaning, and I find it a hard thing to turn up the dictionary for every word.’ Can we wonder, if persons in this situation, in place of occupying their leisure hours with salutary reading, which is to them thus difficult and laborious, should too often devote them to more degrading and less innocent pursuits? From the manner, too, in which the education of most children has generally been hitherto conducted, parents have, for the most part, been quite satisfied that their children have received a good education, when they have been taught to *read*, conceiving that this mechanical attainment is in some inexplicable way or other to act as a charm, though they be quite unable to apply it to any beneficial purpose.

“The pious grandson thy known handle takes,*
And, (eyes lift up,) this savoury lecture makes:
‘Great A,’ he gravely reads; the important sound

The empty walls and hollow roof rebound;
The expiring aneient reared his drooping head,
And thank’d his stars, that Hodge had learn’d—
to read.

“And it is not to any particular order of society, that this mode of education exclusively holds out its benefits. How often have *ladies* feelingly expressed to us their deep regret, that they had not been educated under the method here recommended! But why should we mention such alone? ‘If a **GENTLEMAN** (Locke has well observed) be to study any language, it ought to be that of his own country.’ He has very frequent occasion not to read merely, but to communicate his sentiments to others both in speech and writing; and what mode of discipline can better bestow upon him that command of language so essential for such purposes, than an early tuition of the nature which we are now advocating? Nor is it the knowledge of language alone that is

to be communicated in this way. Along with every thing which is read, a judicious teacher will, at the same time, give his pupils all such *general information*, as may tend either to illustrate what is read, or to receive illustration from it. Knowledge communicated in this incidental manner, we can well attest, often makes a far deeper and more lasting impression, than when communicated by any more direct method.

“When the obvious advantages of the illustrative mode of instruction are considered, it may appear surprising, and we doubt not in a few years will be incredible, that it was not earlier adopted in general practice. Its boast is not, that it is founded upon any newly discovered principle, but that it arises from the first and most obvious dictates of nature. What judicious mother, in teaching her child to read, would not be at pains to show him as early as possible the benefit of reading? Would she not, in picking out for him the smallest words, when she came to the word *ox*, for example, tell him, not by any regular definition, but in the simplest language, that it meant the animal which he had so often seen grazing in the meadows? Would she not naturally do the same, with regard to every tree or plant that happened to be mentioned? And, as his capacities unfolded, would she not gradually proceed to communicate to him such higher information, as his lessons might suggest? The more artificial methods, which the *art* of teaching has subsequently introduced, however useful some of them undoubtedly are, have had the unhappy effect of banishing, in a great degree, this natural teaching, and of substituting far too exclusively in its room a mere attention to the sounds of language. Still we are persuaded, that there always have been teachers, and these perhaps too the most unnoticed and unhonoured, who, by recurrence to these natural dictates, have produced the fairest fruits. Mark, for example, the account which Murdoch, the preceptor of Burns, gives of his own method of instruction, and bear in mind its results. ‘The books,’ he says, ‘most commonly used in the school, were the Spelling Book, the

* The Hornbook.

New Testament, the Bible, Mason's Collection of Prose and Verse, and Fisher's English Grammar. They, (Robert and Gilbert Burns,) committed to memory the hymns, and other poems of that collection, with uncommon facility. This facility was partly owing to the method pursued by their father and me in instructing them, which was to make them thoroughly acquainted with the meaning of every word in each sentence, that was to be committed to memory.' [Why only in these?] 'By the bye, this may be easier done, and at an earlier period, than is generally thought. As soon as they were capable of it, I taught them to turn verse into its natural prose order, sometimes to substitute synonymous expressions for poetical words, and to supply all the ellipses. These, you know, are the means of knowing that the pupil understands his author. These are expedient helps to the arrangement of words in sentences, as well as to a variety of expression.'*

That the reader may not suppose these remarks to be inapplicable to the system of *Sunday-school* instruction, we feel bound to add a suggestion or two on this point.

In the course of a lesson in the Sunday-school, passages often occur which are obviously unintelligible to the child that reads or recites them. "*On these two commandments hang all the law and the prophets.*" Now ten minutes spent in a concise and familiar explanation and illustration, of this phrase and its several component parts, would be sufficient to render the sentiment intelligible and profitable and interesting to the class, while without such an explanation, the most absurd and ludicrous impressions might be easily received.

* Our readers will recollect an anecdote in a late number, of the effect of a passage of Revelation upon Robert Burns.—ED. MAG.

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Why is it that professors of religion, and even officers of churches are so often found unable to give, in proper language, a consistent and intelligent view of christian truth? Why is it that the language of the Bible is so often abused and brought into ridicule by the ignorance of those who love and reverence it? Why is it that it is so difficult and often impossible to induce Sunday-school and Bible-classes to answer questions which require some expression of their own? Why is it, in short, that so many are found familiar with the words by which others express ideas, while the ideas themselves are hidden, and the power to express them in language of their own was never possessed?

That these questions have a practical bearing, will appear from the fact, that in all the cases to which they refer, gross errors are very common, and we have recently heard a distinguished clergyman express the fear, that *Sunday-schools* would fail to accomplish their most important purpose, (the early communication of Bible knowledge to children,) *for want of a proper acquaintance with the English language.* And it has been said—we knew not with what truth,—that there are more people in America who misunderstand, or pervert the use of language, than in any other civilized country,—due regard being had to population and advantages.

We think more attention must be given to this subject in *Sunday-schools*, than it has ever yet received, and we shall not dismiss it till it has been fairly and fully examined.

INTERESTING PUBLIC MEETING.

At the solicitation of several of the friends of the American Sunday-

School Union, who had been made acquainted with its pecuniary wants, and with the present call for more vigorous and extended operations, a meeting was appointed on the evening of Tuesday, December 1st, at the First Presbyterian Church in Philadelphia.

The church was filled at an early hour; and from gentlemen who are in the habit of attending public meetings, and who are competent to determine their character, we learn, that no meeting of a similar nature, has ever been held in this city, which embraced a larger number of its intelligent and wealthy citizens.

On motion of *Thomas Bradford, Jr.* ROBERT RALSTON was called to the chair, and AQUILLA A. BROWN appointed secretary.

Rev. Dr. Green having addressed the throne of grace, the *Rev. Mr. Baird* made a general statement of the object of the meeting, and gave a sketch of the history and present condition of the *American Sunday-School Union*.

Hon. JOHN SERGEANT then addressed the chair in substance as follows.

Mr. Chairman—I am to offer a resolution, but before it is read, I will make a very few remarks.

The evidence of the efficacy of Sunday, or Sabbath-schools, has been, from the first, more satisfactory to my mind, than that respecting any other scheme of human benevolence that has been devised. I do not speak hastily, but with consideration, and upon an examination of facts. If the fact is certain, it is with this we are chiefly concerned, whatever may be the cause.

This mode of education, having the appearance of a humble charity, has derived its efficiency from this circumstance—that education and religion have been uniformly connected.

It is to the intimate connexion between the instruction of the school, and that of the church—between the place of education, and the place of worship,—that has made the blessings of the institution so signal.

If the fact is so, it teaches a most important lesson; and especially important at this time, if such lessons can be said to be more important at one time than at another.

Sir, schemes have been set on foot in the world, which propose to conduct education without any aid from religion. A great institution has risen up in the greatest capital in the world, from whence, (out of regard to human weakness, I was going to say,) from whence religion in every form is systematically and utterly excluded. And other institutions of less imposing name and pretensions, have been started, where religion is renounced and reviled. It becomes those, therefore, who esteem the connexion between religion and education essential, and who think that childhood, in its earliest stage, should be acquainted with, and interested in, religious truth—to see to it, that such a separation shall not take place.

I do not understand the deference to opinion or authority, which should lead us to postpone the higher, for the less important consideration: I would have no such concession to the world.

It is now about ten years since a gentleman, whose memory is now regarded with the highest respect, visited and examined the system of education at *New Lanark*. At his first visit, he saw the system in operation, and exclaimed at once, “*They want a religious basis.*” On another day, he visited the institution again; and saw still more clearly the grand defect which had struck him on the first day. He read the details of the system; he saw the arrangement and economy of the whole scheme, and said, “*It must fail, as it now stands. There is no Christ in his scheme, and it cannot prosper.*” Whether we examine the nature of man, or the providence of God, it will be seen, that a system which undertakes to instruct, without reference to religion, or to the exclusion of it, cannot prosper;

or must prosper to the destruction of those it would teach.

Sir, the best education—the best performance of the duties of life, and the highest respect and honour too,—are consistent with the humblest religious walk.

And I am led to this remark, more particularly, by the loss which your Society has just sustained. The same dispensation of Providence, which has deprived the judgment seat of one of its brightest ornaments, and the community of one of its most distinguished citizens, has taken from this Society one of its highest officers. No man was more beloved, no man more highly respected, than *Judge Washington*. He had a rare purity and simplicity of character, and a sincerity that always enabled us to say, that whatever he professed, he believed. This man, whom the whole community mourns, was as humble in his walk, and as devoted to all the duties of life, and as deeply interested in the prosperity of your enterprise, as he was distinguished and honoured in his exalted public station.

Within a few months, he has expressed, in a letter to one of the officers of your Society, and with a warmth which we may know he felt, his deep concern for your success, and his opinion of the vast importance of your benevolent design. That a man like *Judge Washington*, whose character for wisdom, and integrity, and piety, was so universally acknowledged and revered, entertained and expressed such views, is a fact more important than a volume of doubts and speculations.

Believing as I do, that this charity is one of a most excellent kind—calculated to do vast good, especially in counteracting and subverting the false theories to which I have alluded,—I cannot but desire its full influence to be felt.

There is one other remark, which I will ask your indulgence to make.—Infidelity, at times, seems to become unusually daring, and some may be appalled by its effrontery. But I consider the fearlessness with which it exhibits itself, as calling for more direct and vigorous efforts to oppose it; and the very boldness of its claims, should

unite and strengthen us in our opposition to them.

It is when the storm approaches near to them, that men brace themselves up to meet it. It was when infidelity thus advanced, and established her throne in crime and blood in one section of Europe, that a very eminent man in Great Britain, Mr. Wilberforce, came forward with an appeal, the effect of which was felt then, and has continued to be felt to the present moment. It will be by pursuing our course with more vigour and zeal, that we shall be mutually sustained and strengthened, while we go forward to meet and frustrate the mischievous purposes of those who would persuade us, that religion may be safely discarded from our systems of education.

With these views, Mr. Chairman, I submit the resolution.

The resolution moved by Mr. S. was in these words:

"Resolved—That the purity and permanence of our free institutions, essentially depend upon early religious education."

WILLIAM T. DWIGHT, Esq. upon seconding the motion, said—

Mr. Chairman—The resolution which I have been requested to second, declares in substance that the general prevalence of early religious education throughout our country is essential to the purity and permanence of its free institutions. I do it heartily, because I believe it to be the simple and perfect truth.

The civil and religious institutions of every civilized community, and the effects which are their natural result, distinguish such a community from a land of savages. Heaven, in its natural gifts, has been alike kind to each. The same sun enlightens and warms, the same rains fertilize, the same earth produces its kindly fruits, for both; but in the moral blessings which they respectively possess, the difference is unspeakable and inconceivable. Great as this distinction is, however, it is still the sole distinction; and take away from such a community, from our own

country for example, its form of government, its laws, its social and moral privileges, and what is there left in which we should differ from the band of savages, who but a century and a half since roamed over the very spot on which we now stand?

Such institutions are not the work of chance, or accident; they are not the effect of one, or ten, or a hundred years only. They are the result of toil, and care, and design, extended through centuries. And as such has been their origin and cause, such must be the means, the efforts, by which they must, and by which only they can, be preserved.

The love of one's own country, Sir, has always been regarded as a most desirable principle among its inhabitants. If the native of the Sandwich Islands mourns and languishes when exiled from his home; if the peasant of the Alps, who sees nothing but rocks and snows and the valleys which they surround, deems his own land the fairest on the earth; it will not be thought ostentation in an American to declare, that he loves his native soil. Sir, I fondly love my country. Its government and laws, its free and equal rights, its peace and happiness, are inexpressibly dear and precious to my soul. They are a possession for which the wealth of both the Indies, the dominion and the glory of ancient Rome in her proudest days, were a poor, an utterly worthless substitute. And when looking forward to what I firmly believe is the destiny of this fair land, no language can express the value which I attach to our peculiar blessings. The broad page of the book of Providence is now open, and to my own eye it is there written, that our country is to shine as a mighty watch-light to all the oppressed nations of the earth; and that, they walking in its beams, are also to become free and happy.

But invaluable as are our institutions, they have within themselves no principle of self-preservation. Our laws may be the wisest ever devised by man, our judges be the echo of justice itself, our legislators be only sages and patriots, and yet, if the people at large become corrupt, we shall inevitably totter and fall. The laws will

then be evaded or openly violated, upright magistrates will give place to those who are ignorant, or dishonest, our legislators will be the mere instruments of intrigue and faction; and let this be our condition for a few short years, and we need not ask what then will be the doom of this thrice blessed land. I say not this without sufficient warrant. The natural tendency of nations, as well as of individuals, is downwards; and it is only by the interposition of moral checks, endless in kind as in number, that this tendency can be overcome, and in no country upon earth, is the danger so great as in our own. Sir, we possess tremendous facilities for accomplishing our own ruin. Our national blessings may easily become national curses. Our dearest rights, our choicest institutions, necessarily contain within themselves what may prove the elements of their destruction. If the liberty of the press, for example, which is as unconfined among us as the light of heaven, shall become perverted to the general slander of private character, and to systematic attacks upon all that is precious in our public rights, we need no prophet to inform us that the press will soon cease to be free. If the right of suffrage also be generally abused to the election of the factious and the wicked to office, the day is not far distant when elections will be known among us no more.

If then I am asked, how shall we under heaven secure our prosperity—how perpetuate our free institutions; I answer, it is not by miracles but by means—by our constant and ceaseless efforts to diffuse knowledge and virtue, throughout our country. This is the moral panacea for every political disease. Let the nation at large be intelligent and virtuous, the world may be bristling in arms around us, and we shall be invulnerable; but though all without be serenity and peace, if we are corrupt within, nothing can save us from final dissolution. And if I am again asked, how shall we accomplish this general diffusion of knowledge and virtue; I would again answer, that, next to the institutions formally prescribed to us in the Bible, there is not perhaps one so happy, so effectual, as the system of Sunday-schools, which

are under the patronage of this Society. These schools, humble and unobtrusive as they are, and their very unobtrusiveness gives them a most emphatic claim to our support, are the only system which has inseparably connected together knowledge and virtue in the education of children throughout the land. They are designed to enter every hamlet, and every cottage in every hamlet, through this mighty empire; to collect the children of those who possess a competence and those of the poor, of the well-informed and the ignorant, of the virtuous and the depraved; and to bring them all within an enlightening and purifying atmosphere. Here they are taught from the Word of immortal life, and, among the countless excellencies of this most wonderful book, it is not to be forgotten that it is the most interesting book in the world to the mind of every child. Its simple and artless narratives excite his deepest feelings, its plain and righteous precepts come home at once to his conscience; and to the humblest as well as the loftiest intellect, it reveals alike that holy faith and those solemn duties, which prepare us for peace here, and happiness hereafter. This system of instruction awakens also in the child a thirst for knowledge. It presents to him a great number of books, all of which are adapted to his capacity, and many of which were written for the very purpose, which confirm in him the love of reading, and direct him only to usefulness and virtue. And these schools furnish the only means by which large numbers of these children can be approached at all. If you withdraw them from their guardianship, you infallibly leave them destitute of all instruction, and you expose them at once to the full effect of those pestilential opinions, which sceptics and profligates are now proclaiming in the midst of us, with an industry equalled only by its audacity. There they will hear that our dearest social relations may be sundered by passion or caprice, that property has no stable bulwarks, that our blessed religion is but a farce, or a dream; and let this poison but once take effect in any mind, and the disease is mortal. But awaken in the child the love of knowledge, make the Bible his earli-

est and fondest study, teach him to reverence the Sabbath, accustom him to habits of obedience and order, and all these are taught and inculcated in these Schools, with line upon line, and precept upon precept; and you have united him to all that is stable and peaceful, and holy, and happy among us, by bonds, which, in the immense majority of cases, no after event in life will ever be able to sever.

Do we need, Sir, any other motive? Have we not here sufficient encouragement? Another motive then, a stronger encouragement, may be found in a proverb, which not only calls for our assent by its evident justness, but has also the seal of divinity attached to it. "Train up a child in the way he should go, and when he is old he will not depart from it." It may be regarded as equally a prediction and a promise. The instance cannot be named, where any parent has in all faithfulness and perseverance educated his child in the paths of evangelical virtue, who has afterwards mourned over the wanderings of that child into the byways of vice. The instance probably never will be named, where any parent, or any teacher of a Sunday-school, shall, in all sincerity, with all effort, train up his child, or his pupil in the way of useful knowledge, of piety to God and benevolence to man, who shall afterwards find his faith shaken in this blessed assurance by the departure of the child or the pupil from the course of duty. Here, Sir, is encouragement sufficient to quicken despair itself.

Whereupon the resolution was adopted.

The following resolution was then offered by REV. MR. BRANTLY, and seconded by REV. MR. CUSHMAN; both of the Baptist church.

"Resolved—That the AMERICAN SUNDAY-SCHOOL UNION should be cordially sustained in the prosecution of a benevolent enterprise, which has already done so much to form the taste, enlarge the minds, elevate the views, and direct the hopes and de-

sires of the children and youth of our country."

This resolution was also adopted.

HON. THEODORE FRELINGHUYSEN, member of the senate of the United States, from New Jersey, offered the following resolution:

"Resolved—That the claims of the American Sunday-School Union, are commensurate with the best hopes of patriotism; and that its present wants should be generously and promptly supplied by a free and Christian people"—and accompanied it with the following remarks.

Nothing could induce a stranger to obtrude his remarks upon this respected assembly, but the deep interest I cherish towards the great object, which this evening presented to our regards.

The commencement and progress of the American Sunday-School Union, affords matter for grateful reflection to every christian and patriot.

But a short time since, it was a feeble, unpretending association; attracting to itself but little of public consideration; sustained by the prayers and efforts of a few faithful friends: now it begins to fill a space large and momentous as a nation's welfare: then it was as a handful of corn on the top of the mountains, but since, it has taken root, shot forth its branches, and the fruit thereof shakes like the cedars of Lebanon.

No object of philanthropy appeals so powerfully as this to our patriotism. We are emphatically a *free* people—it is not a vain boast, Sir;—we are as free as the air of our mountains; let us rejoice with trembling; there are fearful responsibilities resulting from this signal blessing.

We are so free, sir, that nothing can control us but public sentiment; moral causes alone, are adequate to the exigencies of our government. Laws, and courts and prisons, will oppose a feeble barrier, against the current of opinion.

And our dangers, are augmented by the unquenchable spirit of enquiry,

engendered by the nature of our constitution; as an Irish barrister, once eloquently said, "The soul here walks abroad in her own majesty;" there is nothing to repress or obstruct the most expanded exercise of all her powers.

And if we do not provide a wholesome aliment for this thirst after knowledge, it will riot in the fields of licentiousness; unless you give it angels' food; it will feed on the *husks* of corruption.

Well may we rejoice, therefore, that by the blessing of God, this institution has attained to such a measure of influence, and secures so extensive a patronage through the land. It is an engine of good, that deserves our highest regard; it meets our population at the threshold of being; and before vice has confirmed its habits, while the heart is tender, and sensitive to any impression; it implants the seeds of good principles; it inculcates lessons of morality, drawn from the purest sources; before the ideas begin to shoot, it directs them towards God and Heaven; before the character is formed, it moulds it according to the fashion of piety and virtue; and thus raises around the young, the surest barriers to protect them from the assaults of the great deceiver; furnishes them with best rules of life and duty; and trains up a generation to fear God, and to love their country.

The blessings of the Sunday-school reach beyond the hopes of patriotism; they keep pace with the ages of eternity; they form the soul for endless progression in happiness.

It is only in the heartless systems of deluded infidelity, that the idea was ever cherished, that Religion is suited only to the soberness of age, and becomes not the simplicity and tenderness of childhood. Every christian knows it to be false. I appeal to all such, and ask if now they cannot recall some early counsel, the admonitions of a pious mother, or some faithful friend, that was as a nail fastened in a sure place. It made an impression, often forgotten; sometimes quenched in the sins and follies of succeeding years; but often like a faithful monitor it would revive, interpose between the soul and those dangers which beset it,

and prove at last effectual to its recovery.

The great, and what should be the prevailing inducement to patronise the American Sunday-school Union, is the fact, that all the instructions it communicates to our youth, are drawn directly from the Bible; they come from the God of truth, and we therefore are encouraged to hope for the best results. Every system must sooner or later sink, that excludes the influence of divine truth. The page of history in melancholy memorials brings the proof of it, in the downfall of all the ancient republics: and when in the dark hour of the French revolution, the foundations of social order dashed against each other, in terrible convulsion, a voice echoed from the graves of her butchered children; "We defied the God of the Bible, and here on the plains of our bleeding country, read the monitory lesson; we have sown the wind, and now we must reap the whirlwind."

Let us then press the Bible to our hearts as the best hope of our country, and the only sure basis of her liberties. The spirit which it breathes, is that of the purest freedom. The Saviour's golden rule alone, mild in its prevailing influence, prostrates the temples of oppression in every land.

The tyrant has nothing so much to fear, as this blessed volume. He has more reason to dread it, than legions of armed men: for power can repel force by force; but the redeeming, disenthraling spirit of the Bible awakens a living principle of equal right, that will burst the chains of the oppressor, and elevate communities of men, to the dignity of temperate, rational and christian liberty. Hence is derived the hope of the philanthropist for the enslaved of every clime and colour. Every ray of gospel light, that breaks through the gloom of ages, is a monition to the thrones of moral and political misrule, that the hour of their downfall is on its way. Let us then, as American citizens and Christians, arise to the duties and anticipations of this consummation of *hope*. Let us then, with the Bible in our hands, urge on the education of the generation, that is soon to succeed us in the cares and duties of citizens and

men. This is an interesting era in the history of man. These United States have been set for a great example to the nations. Our history has turned a new leaf in the system of political philosophy. It has confounded the vain predictions with which the proud statesmen of the old world, ventured with so much confidence to assail our struggling hopes. If we would confirm these hopes, we must, in these primary schools, lead our children to know their rights, duly to feel their obligations, and appreciate their privileges.

The man who looks to God for his duty; who regards the impartial decisions of the great day, and its solemn retributions; who feels that he is an immortal being,—can never be a willing slave, nor an unfaithful citizen. The materials for bondage as well as for rebellion—for the meanness of despotism and the violence of anarchy—are to be found alone among the disciples of ignorance and infidelity. There is no page of the Bible, that countenances the one; nor a word of it that does not condemn the other.—For these reasons, I submit the resolution which I have had the honour to read, for the adoption of this meeting.

The resolution, being seconded by the REV. MR. BEDELL, of the Episcopal church, passed; and after singing a hymn to the standard tune, (Old 100th,) the benediction was pronounced by Rev. DR. LIVINGSTON, of the Dutch Reformed church, and the assembly was dismissed.

Rev. Messrs. Brantly and Bedell, addressed the meeting; and we regret that we are not furnished, and therefore not able to gratify our readers, with their remarks.

MENTAL AND MANUAL LABOUR UNITED.

- I. *Report of the Faculty of the Manual Labour Academy of Pennsylvania, to the Board of Trustees.*

**II. First Annual Report of the Board
of Trustees of the Manual Labour
Academy of Pennsylvania.**

**III. Union of Study with Useful La-
bour: a Discourse delivered on the
evening preceding the Anniversary
of the Theological Seminary, Ando-
ver, (Mass.) September, 1829, in
compliance with the request of an
Association of Students in the Semi-
nary for Mechanical Labour. By
Rev. E. Cornelius, Secretary of the
American Education Society.**

The plan of uniting manual with mental labour, or the joint exertion of the physical and intellectual faculties, has ceased to be theoretical. Necessity in some cases, and enterprise or expediency in others, have led to the establishment of several flourishing schools on this principle: viz. *That every lad of ordinary health and capa-
city, can, if proper facilities are afford-
ed, support himself by manual labour,
while attaining his education.*

The first question which arises must involve the truth and practicability of such a scheme—and sufficient evidence is at hand to establish both.

Six hours' labour every day, of a boy from eight to eighteen years of age, will earn, and has ordinarily earned, from ten cents to *seventy-five* cents a day. At a flourishing institution in the state of New York, *forty* students are now receiving their board in exchange for not less than three, nor more than four hours' labour per day; at the *Maine Wesleyan Semi-
nary*, 130 students generally paid their board by their labour—some, all their expenses, and others even more than this; while at the Theological Seminary at *Maysville*, (East Tennessee,) by the labour of an hour and a half in a day, the expenses of comfortable board are defrayed, and a weekly saving is made by the institu-

tion, of one dollar on each labourer! A very sensible writer, in view of these and kindred facts, wants language to express “the value of the principle which they illustrate and establish—viz.

“*That every boy whom the church will take under her paternal guardianship, may be enabled to earn, by manual labour, the means of educating himself; and that without impairing his health, or impeding his progress in study.* Let this principle be once established, and extensively applied, and what arithmetic can calculate—what imagination can conceive its magnificent results? Who can appreciate the influence that it must exert over our Sunday-schools? Where is the prophet who will venture to predict the consequences of that impulse that it will necessarily communicate to the cause of missions?”

And he well observes,

“ That within the legitimate boundaries of human effort, you may often find some isolated PRINCIPLE, which, if properly applied to the materials of human life, as they arrange themselves around us, may be unfolded into a beautiful SYSTEM of exertions, over which angels may well rejoice—which shall astonish the individual from whom it emanates, as well as the community upon whose interests it is designed to act.

“ In this respect, as in many others, indeed, the human being is only a connecting link between the universe of matter and the universe of mind. It is just so that the revolutions that take place in the visible creation, are found to be produced. Who, for example, that for the first time examines an acorn, would suppose that the little seminal principle of vegetable life which it encloses, should ever be evolved into the spreading oak—beneath whose shadow the shepherd with his flock reposes, and in whose branches the fowls of the air construct their lofty habitations?

“*Grain within grain successive harvests dwell,
And boundless forests slumber in a shell.*”

In coincidence with these views, are those of the author of a spirited pamphlet lately published, entitled, "A Crisis in the Affairs of the Protestant Episcopal Church in the United States of America, and an Appeal to Episcopalian in its behalf," who highly commends the institution of a *self-supporting school*.

"Beyond doubt, (he says,) forty or fifty such boys, whose parents would gladly consent to the measure, and perhaps assist them in its prosecution, could be found at once, most of whom, during the development of their intellectual and religious characters, under the eye of suitable instructors, would be found admirably fitted for the work of the ministry. And from this delightful nursery, it would be reasonable to expect that some of the most self-denying and effective of our missionaries would go forth to the heathen, richly laden with the unsearchable riches of Christ.

"The outlines of this plan, have been sketched in order to present more distinct conceptions of the vast combination of schemes and exertions, which are absolutely indispensable to the lasting success of the missionary enterprise.

"It is in the power of the select band of Sunday-school and Bible-class teachers, to call the attention of their ductile and sensitive pupils, to the claims of perishing heathen, upon their sympathies and exertions. Then let them reflect how useful their influence may be rendered to the cause of missions, by imparting the first impulse to the kindling zeal of our future missionaries.

"Might the combined exertions of a few wealthy laymen, easily establish a self-supporting school, in which the future servants of our altars might be trained under special missionary influences? Which of them will be foremost, then, in placing the first scions from our Bible-classes and Sunday-schools, in such a consecrated nursery?

"Are there not numerous clergymen, whose daily duties open a way

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for them to the hearts of the pious young men, in various stages of education? Let them reflect how solemn are their obligations to do every thing in their power to give to all their sentiments and views, the elevation and disinterestedness peculiar to the missionary spirit!"

Our attention has been particularly called recently to an institution established at Germantown, in the neighbourhood of Philadelphia, under the care of the Rev. John Monteith, at whose suggestion, in August 1828, the plan was adopted. A charter was obtained in January, 1829; and the institution was opened, and four pupils received on the 1st of May last, which number increased in a few months to twenty-five—ten of whom were candidates for the gospel ministry. The whole number received has been thirty-three; and it is stated that, almost without exception, they are either professors of religion, or the children of pious parents. It is gratifying to find that religious instruction has its proper place in the system. The Scriptures are daily read, and on the Sabbath, all attend public worship, and have two recitations from the Bible—memoriter and catechetical. Alexander's Evidences of Christianity, an excellent work lately prepared for and published by the *American Sunday-School Union*, is studied by all.

The domestic economy of the labour-school, contemplates but one family; and unites the comfort and health of the students, with their improvement in useful knowledge, good habits, and piety.

"Agreeably to the principles of the Institution, every student has been required to spend three or four hours daily in useful labour. The arts in

which they have been employed, are carpenter work, gardening, and farming. Three of them are good workmen in wood, and are not only profitable by their own labour, but serve as instructors to those who are less experienced. Six or seven have been usually employed in that department. They have made the various repairs of the buildings, and nearly all the needful furniture."

The objects contemplated, and so far attained, are, 1. the establishment of health; 2. the formation of industrious and economical habits; 3. the facility of education afforded to the poor; 4. the cultivation of moral and religious character; 5. the cherishing of a manly independence of feeling; and 6. the operation of domestic and paternal forms and rules of discipline.

"The whole plan," says a letter to the Editor, "is conducted on Christian principles, and religion is made the first object in all the departments, though the branches of education taught, are much the same as in other academies."

Upon an estimate made at the close of the first quarter, it was found that several pupils had nearly paid for their board and tuition, notwithstanding the charges for them were, from the location of the school, higher than in the interior parts of our country. The report of the trustees contains much interesting information; though we think the style of the report, and the illustrations of the manual labour system taken from the Old Testament, rather unhappy. It is estimated, that no less than 200 youth of our country, are now in the process of education on the manual labour plan.

We regret exceedingly to learn, from the reports of the faculty and

trustees, that this institution, whose object and progress thus far, commend it so strongly to public confidence, is compelled to struggle with much embarrassment. The *manual labour*, or *self-supporting* system is, we are persuaded, among the wise and important enterprises of this enterprising age; and we trust its friends will multiply in numbers, and grow in zeal, till it has proved, in some good degree, the important results of which it is capable.

The discourse by *Rev. Mr. Cornelius*, is a very sensible and interesting document. He examines the subject more particularly, as it bears upon the great plan of education of which he is the well known and indefatigable agent; but he presents facts and views of commanding interest to every benevolent mind.

THE USE OF THE BIBLE IN SCHOOLS.

It is well known to those who are conversant with the history of education in this country, that the Bible, as a reading or lesson-book in common schools, is much less in repute than it was twenty or thirty years since. From many schools it is entirely, and by express order, excluded—as is all instruction of a religious character.

It is gratifying to find, that the most enlightened and successful systems of the present day, are not disposed to sanction this practice, but on the contrary, make the Bible, and the religious instruction it affords, a prominent department of instruction, and a distinct branch of study.

Our attention has been particularly directed lately, to the *Edinburgh Sessional School*, about which our

readers have already heard something; and the suggestions made by the author of the account of that school, are worthy of deep consideration. We have room only for a few extracts; sufficient, however, to present the subject fairly to the reader.

"If we would render religious instruction effectual to the benefit of children, and make it become as it were incorporated with themselves,—'grow with their growth, and strengthen with their strength,'—something more than weekly training, is absolutely essential for this purpose. Every suitable opportunity must be seized for throwing light upon the truths, and enforcing the obligations of religion. Nor only so: we must not merely avail ourselves of the occasions that offer, but must, especially in the education of the lower classes, whose means of domestic instruction are frequently but scanty, specially set apart a portion of every day for this purpose.

"The business of the Sessional School, both commences and concludes every day with prayer. All the books used in the school contain a large proportion of religious and moral instruction. The earliest of them are in a great measure composed of little incidents selected from Scripture history. From the time that the children are able to read it with tolerable ease, the Bible itself is put into their hands; it is thenceforward read as a part of their daily instructions, along with any other exercises which may be required of them; and, while they remain in the school, it never ceases to form an important part of their studies. It is not there, as in many other schools, dropt when the children advance a certain length; neither can they ever *boast* that they are 'now out of the Bible.' In the very highest class of the school, which is most occupied with other studies, the Bible also is, by means of a proper husbandry of time, most read. In that class, as well as the one immediately below it, a systematic reading of Scripture has been adopted, which has been found highly beneficial in making its

different parts bear upon and illustrate one another. On Monday, one chapter, at least, is read from the historical books of the Old Testament; on Tuesday, a chapter or more of the Gospels or Acts of the Apostles; on Thursday, a portion of the Prophets, Psalms, Proverbs, or Ecclesiastes; on Friday, a portion of the Epistles; on Wednesday, (which is the only day on which Scripture itself is not read,) an hour is devoted to examination on the Catechism and Scripture biography; and on Saturday, the children are examined on the whole Scripture reading of the week. It is very remarkable how often the passages of Scripture read in this way, in the course of a week, throw light upon each other; the passages read in the Gospels being fulfilments of the predictions read in the Prophets, and the passages in the Epistles, bearing reference to customs or incidents recorded in those which were read from the historical books. This method, accordingly, has been found by the children both most interesting and instructive."

To show the impression left on the mind, by the course of Scriptural instruction and examination, the author relates the following fact:

"A stranger, (who seemed strongly impressed with the opinion, that, in order to exalt revelation, it is necessary to maintain, that there is no such thing at all as natural religion,) on occasion of some mention of the ancient philosophers in a passage which our pupils were then reading, asked one of them, a blind boy of ten years of age, 'What did their philosophy do for them?' The boy returned no answer. 'Did it,' resumed the examiner, 'lead them to any knowledge of religion?' 'They had no right knowledge of God.' 'But could they be said,' rejoined the visiter, in a marked tone of disapprobation, 'to have any knowledge of God at all?' After a moment's thought, the child answered, 'Yes.' 'That,' observed the gentleman to ourselves, 'is by no means a right answer.' Upon which we asked our young pupil, whether he had any reason for making this answer? to

which he replied, 'Yes.' 'What is it?' 'The apostle Paul, in the first of the Romans, says, that when **THEY KNEW GOD**, laying an emphasis on these words, 'they glorified him not as God.' This passed in presence of a large company of visitors. Had the gentleman thought proper to press the conversation farther, as we in consequence thought it necessary to do on the following Sunday, he would have been quite satisfied, on the other hand, that our pupils were by no means impressed with any undue, or very favourable estimate of the extent of religious knowledge possessed by the wisest heathens, nor were at all insensible of the infinitely superior advantages in this respect, which may be enjoyed even by the poorest child in a Christian land. Whether the gentleman was satisfied with the child's answer, which he admitted to be 'very remarkable,' we know not. But, at all events, it is impossible not to indulge a hope, that the knowledge and ready application of Scripture, which these children indisputably possess, may be found of infinite value to them, when assailed with questions of still greater moment, than the one which was now discussed, and may enable them to 'give to every one that asketh a reason of the hope that is in them.' Surely a mind so furnished, must be more impregnable to the insidious assaults of infidelity, than his, who is in a great measure left to derive the knowledge of his religion, from the false representations of the infidel.

"One thing only, we would remark on this subject, that the examinations on the Bible are strictly confined to such, as may enable the pupils to understand the passages read, or augment their religious knowledge. Questions regarding orthography, grammar, and the general meaning of the language, are invariably reserved for those other books, which always accompany the reading of the Bible."

DR. FISKE'S LETTERS.

The Rev. Ezra Fiske, D. D., of Goshen, N. Y. was lately requested to

present a sketch of the history of Sunday-schools, in the town of Goshen, and also to express his views on several general topics relating to the organization, instruction and superintendence of Sunday-schools at large. In compliance with this request, Dr. F. has given us, what we esteem, in the main, a series of very judicious, sensible and seasonable observations, and their value is more enhanced by the age, personal experience, and close observation of the author. We think we shall express the feelings of *Sunday-school teachers* generally, as well as our own, when we speak of our gratitude to such men for such labours. We cannot have too much of the counsel and experience of the fathers and prophets in Israel, and we are never more truly grateful, than when we become the instruments of recording them for the benefit of those that shall labour with us, or come after us. With some of *Dr. Fiske's* opinions, we cannot entirely coincide, and some of them require comment; we have room for but one letter in the present number of the Magazine; and shall publish the remainder in our next, together with such remarks as the case may justify.

LETTER I.

Goshen, Nov. 17, 1829.

Dear Sir:—According to your request, I transmit to you some historical notices of our Sunday-school, together with some thoughts on the management of those pre-eminently useful institutions. The congregation, where I have the happiness to minister, is in the country, and scattered over a territory of about eight by nine, or ten miles. It includes the whole of ten, and a part of four more common-school districts. We have a small village at the centre of the congregation, which furnishes a large district

school, but the other districts are not large. Altogether, there are more than one thousand children of proper ages to attend common schools.

In the village, and two of the district school houses, we have had Sunday-schools in the summer season for several years, but they have never been flourishing until last year. They were conducted on the old plan of committing, or rather, of half committing to memory, as much as possible for rewards. We had no libraries, but the monies expended for rewards would have furnished respectable and useful collections of books for the scholars. The evils of this system have been extensively felt, and so fully exposed, that it is not necessary for me to say anything on the subject.

In the spring of 1828, an effort was made to re-organize the association, change the plan, and extend the influence of the Sunday-school system. This effort was very successful. Within three weeks after we began an effort, we organized fourteen schools, in which we had more than one thousand persons engaged, including scholars, teachers, superintendents and committees. Each school procured a library sufficient to excite an interest among the scholars.

You are informed that in one district there was a precious revival of religion, which commenced in the Sunday-school, and extended to many other individuals and families. In these other schools there was a visible seriousness, and a few became hopeful subjects of grace. Twenty four or five persons connected with the schools, expressed a hope in the Saviour.

During the winter the village school and two others, were continued with some difficulty. The village school however was prosperous, and I think it may be considered as established for summer and winter, as long as public sentiment in the village, shall be in favour of this system of juvenile instruction. During the present season, the schools have all been opened, and most of them very prosperous, yet without any special revival in any of them. But we have some families, opposed to the whole institution, which not only refuse to let their children at-

tend, but endeavour to prevent others from sending theirs. Such opposition, however, amounts to less in obstructing our course than the apathy of professed friends.

As a matter which I deem important to the interests of the schools, I have occupied the afternoon service of each Sabbath in lecturing on the lesson for that day. In this exercise I have often been delighted to see some hundred question-books and testaments open in the hands of old and young, while their countenances indicated an eagerness to understand the word of God. It may be proper to state, that we have two public services on each Sabbath in the church. In the summer season we commence the morning service at half past ten o'clock and have an intermission of about half an hour between the services. In the winter we have but one service in the day time, commencing at half past eleven o'clock, and our second public service is in the evening. For the last eighteen months I have pursued the above plan of lecturing on the lesson. My method is to take the question-book in my hand, read and answer every question in the lesson assigned, which the words of the text do not answer. This I do in as simple and plain a manner as practicable, that children may understand. After stating and answering the question, I give such exposition of the verse, or portion, as may be profitable to the congregation. My own opinion is, that those lectures are more profitable to the people who attend, both old and young, than sermons in the usual form. I usually divide the lesson as marked in the question-book, and lecture on from eight to twelve verses. I am satisfied that this mode of lecturing is very important to the cause of Sunday-schools.

Difficulties.

These are of several kinds, and arise from different sources. I will endeavour to state both their kind and origin. We have found it difficult to obtain suitable teachers and superintendents. A moment's reflection will convince you, that it is no easy matter to obtain two hundred individuals in a single country congregation, properly quali-

fied to instruct immortal beings in the word of God. From your knowledge of men and things, and from your knowledge of the state of the churches, generally, you will not wonder at this difficulty.

In order to estimate this difficulty, I will give you my views of the qualifications, which seem to me *desirable*, and which I deem *indispensable* for superintendents and teachers. It is *desirable* to find men of piety, consistent deportment, sound discretion, religious intelligence, habits of thought and improvement, winning, affectionate manners, deeply interested not only in the Sunday-school cause, but in the charitable enterprises of the age, for superintendents. It is *indispensable* that they should combine enough of these qualifications, to give them weight of character, and influence with the pupils, to pray with the schools, and profitably direct both teachers and scholars. We have found it difficult to obtain fourteen men, so located and possessing the indispensable qualifications, to superintend our schools; and in two instances, have been obliged to employ judicious men, not pious, as superintendents, and supply the deficiency by sending committees from other neighbourhoods to open and close their schools by prayer, giving such exhortation and advice as was appropriate. This was committing the superintendence of those schools to a judicious member of the district, and some two or three pious men from other districts, who attended alternately.

For teachers it is *desirable* to obtain individuals, male and female, who are consistently pious, intelligent, affectionate, judicious, and deeply interested in the cause of Sunday-schools. It is *indispensable* that they should be of good moral character, intelligent, agreeable in their manners, and willing to devote their attention diligently to the objects of the school. We have found it difficult to obtain a requisite number of either description, especially to fill the male department of teachers. In some of the schools, not more than two-thirds of the number needed could be obtained as permanent teachers. But it has been necessary to ask such visitants as might

be present, to aid in teaching for the time.

I suppose the statement, which I make, corresponds with that of many others, and gives you no important information; but I comply with your request in giving a detail of particulars. After appointing our teachers we have experienced a difficulty from inattention. A slight excuse keeps them away from their classes, and when present, they take little interest in the improvement of their own minds, or those of their pupils. This produces another difficulty in the want of punctuality on the part of the scholars. They come late, or frequently come not at all, which greatly retards their improvement.

Another difficulty which we meet, in attaining the high object of this blessed institution, is found in the inattention of the scholars to their lessons. Only a small portion of them can be induced to commit thoroughly to memory, the portion of God's word which is assigned to them. The course which we propose does not accord with their habits; and it is difficult, often impossible, to get the attention fixed, the memory exerted, and the feelings interested. There are some other difficulties in the details, but it is not necessary to state them at present.

Origin of the Difficulties.

After examining with some care, and no small anxiety, the state of our schools, and inquiring into the causes of all our difficulties, I am deliberately persuaded that they all proceed from one source—an *ignorant, perverted public sentiment*.

This is the origin of much that is evil in our land. Public sentiment regulates social intercourse, influences the press, and governs the government. In our land, nothing can stand before it. No literary, scientific, political, or religious enterprise, can succeed, when once public sentiment is brought fully to bear against it. When I say that public sentiment is against Sunday-schools, I refer not to the whole American people; although the remark might be true, it would not be to my purpose. I refer to its local influence, and to the population

of this county. But this sentiment is not stable, and is always inconsistent in many things. In this case public sentiment is in favour of general intelligence, of early education, and of some religious institutions. It may be considered in favour of early religious education, but opposed to this particular form of conducting it.

When I say it is an *ignorant* sentiment, I mean that those who entertain it, and are governed by it, do not perceive the connexion and bearings of the institution. They do not appreciate its importance to the interests of the state or the church,—its influence in diffusing religious truth; promoting moral habits; exciting a thirst for knowledge; disciplining the mind for the attainment of literature and science; and bringing out to view intellectual talent, diligent application, and whatever else may constitute the basis of hopeful promise in youth—that they may be educated for public usefulness. The very extensive and happy influence of the Sunday-school system, is not perceived, and its tendency to form the habits of the rising generation is unthought of, by the great mass of the people.

When I say it is a *perverted* sentiment, I mean not only that this great engine of public good, is perverted from its legitimate object, in this case, but that under its influence, men look at the Sunday-school system with jealousy, and are disposed to think it something very wide from its design and real influence. They fear it is calculated to introduce some ecclesiastical establishment, to make government an engine of the church; or some other horrid and monstrous result is anticipated.

It is obvious, that to correct these evils, and remove these difficulties, we must correct and enlighten public sentiment. This we are hoping to accomplish; and have made a good beginning, not only in my neighbourhood, but in other parts of the country. It will be much more easy to direct the current of public sentiment in favour of Sunday-schools, than of some other benevolent enterprises. The benefits are so tangible, and so soon made to appear, that we may hope for success.

FOR THE MONTHLY CONCERT.

January, 1830.

The believer in the promises of God, has no doubt that a time draws near, in which all the people of the earth shall become holy—so holy in all their occupations and services, that “there shall be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house, shall be like the bowls before the altar.”

Whether the animating prophecy contained in the sixtieth chapter of *Isaiah*, (and which it may be well to call to remembrance on the present occasion,) refers to a period of the general prosperity of the church, or to the merciful visitation of some particular section of it, it may not be necessary to inquire.—There are promises enough in the Bible, obviously relating to a time of universal holiness; and they secure to the people of God, a season of joy and spiritual prosperity no less perfect and unmixed, than that described by *Isaiah* in this chapter.

The precise character of this glorious reign of righteousness, or the precise time of its commencement and duration, we have no means of determining. Whether the generation that now fills our Sunday-school forms, will see it; whether the great system of Sunday-school instruction is to be the instrument of its introduction; and whether that system, with its present character and capacity, is fit to be employed in a work of such amazing power,—are inquiries not without interest: but Faith answers them all in a single word—“*The Lord will hasten it in his time.*”

When we think of Zion’s God, as the God of creation, providence, and

Thus the messengers are prepared, and at hand; but who shall send them? The religion which the missionary and minister would preach, if sent, is the religion which can alone influence men to send them. While the gospel itself inspires the soul with the love of Christ and his cross, it gives birth to the desire of sending the knowledge of the precious salvation to the ends of the earth.

And what means are now in operation, in Christian countries, to preserve and increase the knowledge, and thus maintain and advance the cause, of Christ? What gives us ground to hope that the next Christian generation will have more moral strength and enterprise than the present? What induces us to trust that in thirty years, the number of active, intelligent, and exemplary Christians in the American church, will be greatly increased? From what springs the hope that religious knowledge will be much increased in quantity, and improved in character, and be far more widely and equally diffused; that faithful ministers of the gospel will be found, wherever there is a population to hear their message; and that missionaries will bear the glad tidings of salvation to all, of every nation, people, kindred, tribe, and tongue, under the whole heaven?

For an answer to these interesting inquiries, who does not look to **SUNDAY-SCHOOLS**? Read their history. Count the number of those who have come out of them, to join the followers of the Lamb:—Some of them to shed the precious influence of a Christian example, over the different neighbourhoods in which their lot is cast; others, to dispense the word of life, through gospel institutions and ordi-

nances; and others still, to proclaim liberty to the captives, and the opening of the prison-doors to them that are bound in distant Pagan lands. Ascertain how much of the moral energy, which at this moment sustains and invigorates the religious enterprises of the day, is derived clearly and immediately from *Sunday-schools*; and we will be content, *if the prayers, and efforts, and sacrifices of God's people, for this cause, are just in proportion to its relative importance, thus ascertained.*

And if such an estimate as this were made, and such a spirit as this awakened, every Sunday-school room would be too strait for its tenants; no suitable place for teaching would be left unoccupied; private rooms would not be too choice, nor barns and hovels too mean, for the purpose; means of increasing and improving religious juvenile books, would be abundant; the most eminent, faithful, and tried servants of God, would be found stooping to the infant faculties and apprehensions of little children. The voice of prayer, from those who look and long for the coming of the kingdom, would be heard like the noise of a multitude of waters; while, with one heart, they seek a visit from the Holy One, to the teachers and children of our *Sunday-schools*. Every teacher would have the spirit of a *Brainerd*, and would feel towards his little charge, of six or eight children, the vehemence of apostolic love and zeal—*travailing in birth again, till Christ be formed in them, the hope of glory*. Our *Sunday-school monthly concerts* would be crowded; and the supplications of teachers, and parents, and Christians, would be as earnest and urgent as were those of Moses and Aaron, when they found that “wrath had gone out

grace—holding in his hand all the agents and elements both of the material and moral world, and having power to turn the hearts of the millions of our race, that now dwell on the face of the earth, as the rivers of water are turned,—we shall not doubt that he can, and will, do all his pleasure; nor that he will choose the age and the hour which will most fully and gloriously accomplish his eternal purposes. But before this reign of holiness shall commence, the kingdom of Satan must be overthrown; the prince of this world, who holds such a vast proportion of its inhabitants in iron bondage, must be driven from his strong holds; his dominion must be utterly destroyed, and his miserable captives delivered.

Now, the gospel of the Son of God is given to us as the instrument by which this mighty work is to be done. It discloses to us the greatness of the moral change which is to be wrought in his character, before man can use or enjoy the liberty of the children of God. It shows us that the power to work this change is of God only. It sets before us the most conclusive evidence of God's willingness to exert this power, not only in his entreaties and expostulations with sinners, and in all his forbearance and long-suffering; but most mysteriously and affectingly, in the pains, and groans, and dying strife, of his beloved and only begotten Son. Redemption by the blood of Jesus, clothes the gospel with its strength and grace; and gives consistency, sublimity, and glory, to all its disclosures.

That this blessed gospel can and will prosper in the thing whereto God sends it, we have abundant evi-

dence, in what our own eyes have seen, and our own ears heard.

Before its transforming influence, the mountains and the hills have broken forth into singing, and all the trees of the field have clapped their hands. And its powerful conquests are yet to be extended, till at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. What a change would this be in the character, dispositions, and pursuits, of the eight hundred millions of intelligent beings now upon the earth! Who can describe it? Who can conceive it?

To effect it, the invitation of the gospel, in all its simplicity, must be presented to every creature. The foolishness of preaching is to produce the same change *throughout the world*, that it has produced wherever it has been faithfully employed; whether in churches, in prisons, on board ships, in the desert, or wilderness, or among the basest and most degraded of Pagan idolaters in every quarter of the globe. It is to be presented by the missionaries and the ministers of the **LORD JESUS CHRIST**. They must be prepared and commissioned for the purpose; and an important branch of this preparation consists in the study of the Bible.

So far as it respects the heart, their preparation is from God; but an early and thorough acquaintance with the holy Scriptures, accompanied by diligent and faithful instruction, brings the mind under the influence of truth, and ultimately leads to the dedication of soul and body to the service and glory of God.

Jesus Christ—as to make the prospect of his immediate presence, and a complete likeness to him, most delightful and animating to our souls? Are we daily laying up treasure in heaven, and sending forward all our hopes, desires, and expectations, to that world of light and glory? Do our fears, and anxieties, and labours, relate to the souls of men, and their everlasting peace, or to the things that are to perish, and be forgotten?

At midnight there will be a cry made—Behold the bridegroom cometh; go ye out to meet him. And **THEY THAT ARE READY** will go in with him to the marriage, and **THE DOOR WILL BE SHUT.**

A BEAUTIFUL SCENE.

There was in the parish of Hodnet, where the renowned and excellent *Bishop Heber*, once discharged, with zeal and simplicity of purpose, the duties of a pastor, an old man who had been notoriously wicked in his youth,

"And through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower, had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grandchild, in whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses.

"It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the Rector's school. 'Why not?' was the old man's reply; 'd'ye think I wish Phil to be as bad as myself? I'm black enough, God knows!'

"The old man was taken ill and confined to his room. It was winter. He was unable to divert his mind. His complaint was a painful one: and

there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first languidly and carelessly; by and bye with some degree of interest; till at length his little grandchild became the means of fanning into a flame the faint spark of religious feeling which yet lingered in the old man's breast.

"He expressed a wish that Mr. Heber should visit him; and the good work which it pleased Providence youthful innocence should begin, matured piety was to carry on and complete. It was no ordinary spectacle. The old man lay upon his bed, in a corner of the room, near the trellised window. His features were naturally hard and coarse; and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; and I had leisure to mark the searching of his eye as he gazed, with the most intense anxiety, on his spiritual comforter, and weighed every word that fell from him. The simplicity in which Heber clothed every idea—the facility with which he descended to the level of the old man's comprehension—the earnestness with which he strove not to be misunderstood—and the manner in which, in spite of himself, his voice occasionally faltered as he touched on some thrilling points of our faith, struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eyes dimmed with tears, as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent.

"The old man died—died in a state of mind so calm, so subdued, so penitent and resigned, 'that I feel myself cheered in my labours,' said Heber, 'whenever I reflect upon it.'"

This interesting incident presents to the Sunday-school teacher many subjects of meditation. How simple, yet powerful and wonderful, in its opera-

from the Lord, and the plague among the children of Israel had begun." And then—so surely as there is a God to hear and answer prayer,—his glorious presence would be seen and felt in the midst of our *Sunday-schools*. The tear of penitence; the deep sigh of a burdened soul; the breaking heart and the subdued spirit,—would all speak plainly "of the goings, even the goings of God;" till, "*Come, and hear, and I will declare what God hath done for my soul,*" would be on every tongue, and a song of deliverance would swell from millions of voices.

With such a generation as would be thus born, not of blood, nor of the will of the flesh, nor of the will of man, but of God—what might be accomplished in the moral world! What advances might be made towards the reign of righteousness, peace, and holiness?

These questions obviously point out the duty of all the disciples of Jesus, and particularly of *Sunday-school teachers*. Let us, dear brethren and sisters, bow ourselves down in the very dust before God, to be lifted up in his time, and for his purposes. Let us search our own hearts, with all diligence and faithfulness. Let us cleave to the Lord, as our only hope and strength. Let us pray without ceasing, labour without fainting, and give without grudging. Running the eye of faith along the strait and narrow way, which lies before us—let us fix it on the blood-stained but peace-speaking cross of Jesus, which sheds light and comfort on our whole passage through the wilderness. The path of the just, you know, is as the shining light, which shineth more and more unto the perfect day. The Sun of Righteousness casts the beams of his glory

across Jordan, and even to the borders of the promised land; and the light which is shed on the green pastures and still waters beyond, "is like unto a stone most precious, even like a jasper stone, clear as crystal."* There may our weary feet enter with joy, when the labours and trials of our pilgrimage are past; and there, we trust, we shall find many whom we have known and loved, instructed and prayed for, in this vale of tears, to share with us the unmixed and unspeakable pleasures, which are at God's right hand for ever.

And especially should we be excited to solemn consideration and new diligence, by the rapidity with which all our opportunities of doing God's will, and serving our generation, are passing away.

Many who began the last year with us, have become members of that vast but silent congregation, whose places on earth will know them no more for ever. They could tell us the secrets of the grave. They have passed what our "fancy strives in vain to paint—the moment after death;" they have all felt the bitterness of the last pang; and some of them, we trust, have known the power of an overcoming faith, and the incipient joys of a blessed eternity.

The God that spares us, invites us to become partakers of his grace. What can we seek or obtain, so desirable and precious? If the year, or month, or week, on which we have now entered, should be our last, shall we have cause to rejoice in the change which it brings for us? Are we making such advances in holiness, and in conformity to the image of God, in

* Rev. xxi. 2.

tions, is the Spirit of God! How feeble the instruments employed to kindle a flame of sacred love in the breast even of the gray-headed and hardened sinner. How important that we should regard even a little child,—properly prepared by human means, though forgotten and forsaken, as it would seem, by all the world besides,—as a being capable, in God's hand, of accomplishing great things in the kingdom of grace? What teacher knows, that in his class there may not be some child, whom God shall choose for such a work, and whom he may now be preparing to give to some immortal soul its earliest heaven-ward tendency?

You will be inclined, perhaps, to determine, that this boy or that is scarcely the subject of hope,—one or two remarkably amiable, attentive, and serious children, may be marked out as candidates for a service so high and glorious. Hear what a minister testifies on this point.

"When I was a Sunday-school teacher, some years since, there was one little ragged boy in the school whose name was *Isaac*, and he was a most unruly, rebellious boy; so much so, indeed, that the teachers knew not what to do with him, and really thought they must turn him out of the school: however, the teachers resolved to try and bear with him; accordingly they continued to pray *with* and *for* him, and repeatedly addressed him *personally*, and with the other children: at length a difference was observed in his conduct; indeed it appeared the Lord had touched his heart;—he gave evidence of a gracious change, continued many years to prove the reality of his religion, subsequently studied for the Christian ministry, and is now at this time a *pious, useful, and highly respectable pastor of a Baptist Church*: "and I am rejoiced to say, this distinguished individual, once a little rebellious Sunday scholar,

is now one of my intimate and beloved friends, and a faithful minister of the everlasting gospel."

Duties are ours: instruments and results are with God.

THE LATE JUDGE WASHINGTON.

A simple and eloquent tribute* has been paid to the memory of the late **JUDGE WASHINGTON**, by one who knew him long and well; but his high official relation to this Society, as one of its *vice presidents*, induces us to speak of him again.

Judge Washington lived more than *seventy years*; and few men have ever enjoyed, to a greater extent, the confidence and respect of the community. His knowledge of the world, of human nature, of the principles of government, and of the complicated relations and duties of the social state, combined with his great learning, moral worth, and exemplary piety, entitle all his opinions to high consideration.

History will, at some future day, compare the characters and principles of distinguished men whom we have known, and will justly decide between them. *It is enough* for us, that we can select from them a character like **JUDGE WASHINGTON'S**: presenting the virtues that adorn and bless the domestic circle; the learning, judgment, and integrity, that secure and justify public confidence; the firmness, equanimity, and benevolence, that exalt and dignify the man; and the faith, meekness, devotion, and consistency, that distinguish the Christian. And it is *more than enough*, that such a man has left his deliberate, solemn, and repeated decision, upon the character and merits of the **AMERICAN SUNDAY-**

SCHOOL UNION. *Judge Washington* was not a man of forms and compliments. Exactness and simplicity distinguished his opinions. He surveyed at once the design, principles, and tendencies of a given measure; and his decision rested on the clear and full convictions of an enlightened mind.

In regard to his piety, one who personally knew him, and knew well his religious character and habits, informs us, that if ever humble trust in the *Lord Jesus Christ*, as the only foundation of a sinner's hope, was exercised by any man, it was exercised by *Judge Washington*. His books of religious reading were of the highest evangelical character. His private duties were discharged with scrupulous regularity. All the hours of every Sabbath, were most devoutly consecrated to religious occupations and observances--family worship was attended with the utmost regularity, and with a delightful simplicity; and, indeed, every domestic arrangement had reference to the comfort, good order, and above all, the moral and religious improvement of his household.

With gratitude to God for giving such a friend and advocate to this Institution, we subjoin some of the opinions which *Judge Washington* held and expressed, in relation to its principles and designs.

In a letter dated Mount Vernon, December 7, 1826,* in answer to one informing him of his election to the office of Vice President—he speaks of “the sacred cause in which this Institution is engaged,” and says, “I can only promise to promote as far as I can, the formation of societies subor-

dinate to the parent one, to aid in the great work which it aims to accomplish.”

A letter dated April 27, 1829, addressed to the Committee of Publication, closes with the following expression:

“That Heaven may prosper the benevolent work in which the Sunday-School Union are engaged, so honourable to them, and so beneficial to our country, and to those particularly who are the objects of their solicitude, is the ardent prayer of their

“Faithful friend and admirer,
“BUSH. WASHINGTON.”

In a conversation with one of the officers of the Institution, during the last spring, and about the time when he visited the Society's buildings, and surveyed the extent and character of its operations—*Judge Washington* said, “that of all the institutions in the country, the *American Sunday-School Union* most deserved the name of charitable, inasmuch as it was exerting a moral influence that would regenerate the land.”

We trust that God will, in his own time, lead many of our mighty men, judges, prophets, honourable men, and counsellors, to become the stay and staff of an Institution which had so deeply interested the feelings, and secured the affection and confidence of that great and good man, whom “the whole land mourneth.”

NORTH CAROLINA.

Extract from a letter, from the superintendent of a Sunday-school in Guilford County, (N. C.) to the Corresponding Secretary, dated November 12, 1829.

“On the first Sabbath in April, while I was explaining the parable of the ten virgins, I saw tears upon the cheeks of many; on the Saturday evening following, a young woman who had been in the school from its commence-

* See the letter at length, in the 4th volume of this Magazine, page 25.

ment, expressed her hope, and told to all around her the preciousness of a Saviour. Between that evening and the 13th of October, 63 Sunday scholars and teachers have made a public profession of religion. The revival is progressing in the congregation and an adjoining church. All that were connected with the Sunday-school, save five, are under serious impressions."

Extract from a letter to the Editor, dated Norwich, (Conn.) December, 1829.

" You perhaps have heard that there has been a revival among us. The whole face of society seems to be changed. Many men, in the vigour of life—that class who have so much influence on the character of a community,—have become decidedly pious. Our Sabbath-school is a very interesting one; there is a male and female Bible-class connected with it.

" We have a teachers' meeting every week for prayer, and for studying the lesson. In these meetings we have perfect freedom; *and some of the female teachers are equal to the best of our part of the house, in giving interest and profit to the exercise.* We find these meetings very interesting and profitable to us all; for the lesson is *thoroughly examined.*"

Extract of a letter to the Corresponding Secretary, from a clergyman in Stokes County, North Carolina, *seventy-three years of age—* dated Nov. 14, 1829.

" We shall be able to keep about eighteen schools going through the winter, where there are warm houses. *I am out every Sunday to visit them, if the weather permits.* Since last spring, the scholars have increased *four hundred.* Two schools, in twenty, have ceased for want of Christian life in teachers; the others proceed with life, and evident blessing of the Lord. *Two Quaker Schools* are with us, and go on very regularly, and in the best order."

BRIEF NOTICES OF NEW WORKS.

We have just published "*Family Conversations on the Evidences of Revelation.*" pp. 144.

This little volume is written by the author of the very popular work, "*Winter Evenings' Conversations on the Works of God;*" and presents, in a very interesting form, the principal evidences by which the truth of divine revelation is maintained. "The author has brought forward nothing new on the evidences for revelation; neither has he stated and refuted the objections of unbelievers: this has been successfully done in many valuable works. All that he has aimed at, is simply to place before the young some of the more prominent grounds on which we receive the Bible as the production of infinite love and mercy. The children with whom the parents are supposed to converse, are from twelve to seventeen years of age, and the Conversations are not wholly supposititious, parts of them having actually taken place, not without beneficial results." The style is much better than that usually adopted in works of this character, and we are persuaded, that no intelligent child, of suitable age, who begins it, will be willing to leave it unread. The principal subjects discussed are—1. The Necessity of Divine Revelation. 2. The Antiquity of the Scriptures. 3. Their Authenticity. 4. Their Inspiration. 5. On Miracles. 6. Fulfilment of Prophecy. 7. Prophecies concerning Christ. And 8. The Holy Tendency of the Scriptures.

Another work just placed on our shelves is entitled, "*Fireside Conversations on some of the Principal Doctrines of the Bible.*" pp. 124.

This is by the same author, and is certainly entitled to all the commendation that is bestowed on the former. The conversational style is maintained

with great spirit throughout, and much interest is given to what children often suppose to be dry subjects. The topics of conversation are—1. The Character of God. 2. The Original Innocence of Man; his Fall, &c. 3. The Consequences of the First Transgression. 4. The Mediation of Christ. 5. The Sufferings of Christ. 6. How we may obtain an Interest in the Mediation of Christ. 7. The Necessity of a Divine Influence. 8. The Conduct of Christ, a Pattern for our Imitation. 9. Death, and its Consequences. 10. Resurrection, Judgment, and Retribution.

We trust many children and young persons will find, in these volumes, such a clear and intelligent exhibition of the evidence, truth, and importance of the Christian faith, as will lead them to love, embrace, profess, and adorn it by well ordered lives and conversation.

Dictionary of the Bible.—About one-third of this work is now stereotyped. Specimens of the first twenty-four pages will be forwarded to any person that may order them, for examination. It will be an expensive work to the Society, but a very useful one, as we believe, to the readers and students of the Bible, of every age and class. We trust every reasonable effort will be made by our friends, to prepare the way for its immediate and extensive circulation.

Sacred Geography.—We have under consideration a very able and elaborate manuscript, in the interesting department of *sacred geography*. It has been compiled by a very distinguished scholar and biblical critic, from the most recent authorities, and is admirably fitted for Sunday-schools

and Bible-classes. The means of the Society are so limited at present, as to make the publication of works of this character, however important, very difficult and embarrassing. Maps must be procured, and even one edition is many months unsold, and the capital invested in it, completely locked up. We hope, still, that better times are at hand; and that those who feel the importance of early, thorough, and universal religious education, will, by their influence and personal effort, soon furnish us with enlarged means of usefulness. Every book of sound and valuable character, that issues from the *American Sunday-School Union*, is one weapon prepared and furnished for the defence of *religion and morality*—“those *only sure supports*,” as General Washington said, “of *human happiness—the firmest props* of the duties of men and citizens.”

TO CORRESPONDENTS.

“*Campbell's*” favour is received.

We thank “Iota,” but have doubts as to the present expediency of publishing the letter.

Notices of some of our new books which are advertised on the cover, are postponed for want of room.

NOTICE.

Subscribers to the *American Sunday-School Magazine*, who owe for two years and upwards, *will not receive future numbers* until arrearages are paid. The terms of subscription are one dollar and fifty cents *per annum, in advance*; and these are the best terms the Society can give, without embarrassment and loss.

MONEYS received by the American Sunday-School Union, from November 12th, to December 12th, 1829, inclusive.

**I. MINISTERS MEMBERS FOR LIFE,
By the payment of thirty dollars, and upwards.**

Rev. Nathan H. Hall, Lexington, Ky. per Rev. C. Mills and S. B. Munger,	\$30 00
Rev. David Denney, Pastor of Presb. Church, Chambersburg, Pa., by members of his congregation, per Rev. R. Baird, Gen. Agent, and Mr. Wm. Riddle,	30 00
Rev. Thos. L. Janeway, Rahway, N. J., by members of his congregation,	30 00
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V. DONATIONS TO THE GENERAL FUND.	
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**VI. FROM AUXILIARY SOCIETIES,
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* Per Rev. R. Baird General Agent.